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Mahopadhyaya Dr Pandurang Vaman Kane, an internationally known Indologist. The Nagpur scholar of Prakrit and Jainism Dr Hiralal Jain served as a Local Secretary. The well known Sanskrit orator Prof S G Somalwar composed welcome verses in Sanskrit extolling the qualities of head and heart of MM Dr. Kane, the song being sung by the students of Morris College. In his Presidential speech, at the very outset, Dr Kane paid a glowing tribute to the legal acumen and learning of Justice W R Puranik in a Sanskrit couplet composed by him. Dr Kane expressed a deep sense of admiration for the scholarship of the Presidents of the earlier sessions. He made some practical suggestions such as the publication of Annual Bibliography and compilation of a Sanskrit Dictionary on Historical principles. He deplored that certain branches of Orientology such as Egyptology and Assyriology have not sufficiently engaged the attention of the scholars. He emphasized the need to encourage the traditional learning of the *Shastras*. Having realised that the country is now on the threshold of epoch-making political changes and likely to be confronted by the struggle between acceptance of modern innovation and preserving ancient heritage Dr Kane issued a note of caution and care when he said, 'She (India) developed centuries ago tradition for tolerance of varying views in religion and philosophy and showed great capacity for absorption of races and ideas and for

Varadpande, M T Sahastrabuddhe, S B Karnekar, Balshastri Hardas. Dr S D Pendsey, Prof B S Pandit, Prof V B Kolte, Prof S L Katre and others. Many of them served as local secretaries on the various sections. The Pandit Parishad of which the entire deliberations were in Sanskrit was well looked after by Prof S G Somalwar and Balshastri Hardas. The beautifully drafted circular of Pandit Parishad in Sanskrit had formed the part of the proceedings. In consonance with the spirit of the conference to give importance to the promotion of regional languages, three sections namely Marathi, Urdu and Hindi have been operated during the conference. A sizable number of scholars from Vidarbha such as Dr S D Pendsey, Prof V B Kolte, Prof B S Pandit Prof S L Katre along with the scholars like Prof K P Kulkarni, Dr S G Tulpule, G V Tagare, R N Vale and others from Bombay and Poona contributed to make this session a significant one. A special reference may be made to Prof P S Sastri, then lecturer in English, Chhattisgarh College Raipur, who read two papers one in the 'Vedic' section; and other in the 'Philosophy and Religion' later became a Nagpurian and served as Head of the Post-Graduate Department of English Literature (1960-1979). He was a profound scholar of English Literature, American Literature and Philosophy and known for his books on 'Vision of Coleridge', Rigvedic Aesthetics and Indian Idealism. This conference remained conspicuous by the cultural events

nated A S Aitekar as General Secretary became the sole General Secretary of the conference, the office which he held till Calcutta session in 1986. Another, major landmarks were the thorough revision of the Rules and Regulations of the conference as originally framed in 4th AIOC at Allahabad (1926) and amended from time to time; as also the registration of the conference under the Society Registration Act XXI of 1860.

The important academic resolution passed was that the AIOC had considered the report of the Central National Museum of Art, Anthropology and Archaeology proposed by the Gwyer Committee and made some recommendations to follow.

Two public lecture of general interest was also delivered one on 'Life values of Sanskrit language and Literature' by Dr Raghuvir and the other on 'Kondapur Excavation' by Khwaja Ahmed.

It will not be out of place to say that the Nagpur session of AIOC proved to be landmark in the march of Oriental Scholarship in India. The session was impressive and rich in cultural extravaganza. Thus, things become all the more nostalgic, when Nagpur beckons again and is poised for the centenary celebration of AIOC.

(The author is former Secretary of Sanskrit Bhasha Pracharini Sabha, Nagpur)

The Hitavada *(To be continued)*

महाराष्ट्र टाइम्स

७३ वर्षांनंतर पुन्हा प्राच्यविद्येचा जागर

▸▸ प्रा. डॉ. मदन कुलकर्णी

आज १० जानेवारीपासून नागपुरातील कविवर्य सुरेश भट सभागृहात तीन दिवसीय अखिल भारतीय प्राच्यविद्या संमेलन होत आहे. या निमित्ताने प्राच्यविद्या परिषद आणि नागपुरात यापूर्वी झालेल्या तेराव्या संमेलनाविषयी...

प्राच्य भाषा आणि वाङ्मय हा आशियन देशांचा मूळ शैक्षणिक आवाज आणि स्पंदन होते. या क्षेत्रातील तज्ज्ञांना असे वाटत होते की, एतद्विषयक प्रश्नांची चर्चा करण्यासाठी एखादी संस्था असावी. यातून 'इंटरनॅशनल कॉन्सिल ऑफ ओरिएंटलिस्ट' ही संस्था निर्माण झाली. यातूनच पुढे 'ऑल इंडिया ओरिएंटल कॉन्फरन्स' म्हणजे अखिल भारतीय प्राच्यविद्या परिषदेची स्थापना झाली. ही संस्था १९१९मध्ये सिमला, येथे जागतिक कीर्तीचे तज्ज्ञ डॉ. आर. जी. भांडारकर यांच्या अध्यक्ष आणि कार्यवाहपदाच्या अधिनस्थ निर्माण झाली. संस्कृत भाषा आणि ऋग्वेद या विषयांवर प्रामुख्याने ही संस्था कार्यरत होती. १९१९मध्ये कार्यरत झालेल्या या संस्थेला २०१९मध्ये शंभर वर्षे पूर्ण झालीत आणि या प्राच्यविद्या परिषदेचे हे पन्नासावे वर्ष आहे.

रामटेकच्या कविकुलगुरू कालिदास संस्कृत विद्यापीठाचे कुलगुरू प्रा. श्रीनिवास वरखेडी यांच्या प्रेरणेने संस्थेच्या शताब्दी निमित्त आणि परिषदेचे सुवर्णमहोत्सवी वर्ष म्हणून अखिल भारतीय प्राच्यविद्या संमेलन नागपुरात होत आहे. संमेलनाचे उद्घाटन महाराष्ट्राचे राज्यपाल भगतसिंह कोश्यारी यांच्याहस्ते होणार असून, उपराष्ट्रपती व्यंकय्या नायडू, मुख्यमंत्री उद्धव ठाकरे, केंद्रीय मंत्री नितीन गडकरी प्रमुख पाहुणे म्हणून उपस्थित राहणार आहेत. या संमेलनाची धुरा डॉ. मधुसूदन पेन्ना हे सांभाळत आहेत.

आतापर्यंत झालेल्या संमेलनांमध्ये प्रचलित

निमित्त

नवीन विषय चर्चेला येणार आहेत. 'तांत्रिक शास्त्रे व ललितकला,' 'संस्कृत आणि संगणक', 'भारतीय सौंदर्यशास्त्र आणि काव्यशास्त्र' यांखेरीज 'संस्कृत पत्रकारिता', संस्कृत अध्यापनशास्त्र', आणि 'मराठी वाङ्मय आणि संस्कृती' इत्यादी नव्या विषयांचा समावेश करण्यात आला आहे. नागपुरात आणि मराठीपुरते बोलायचे तर हे संमेलन दुसऱ्यांदा नागपूरला भरत आहे. अखिल भारतीय प्राच्यविद्या परिषदेचे अधिवेशन पहिल्यांदा भरले ते १९४६मध्ये. ते तेरावे संमेलन होते. भारतरत्न डॉ. पां. वा. काणे यांच्या अध्यक्षतेखाली ते पार पडले होते. या तेराव्या संमेलनाचे आयोजक विदर्भ संशोधन मंडळाचे माजी अध्यक्ष कार्यवाह; संशोधनमहर्षी डॉ. वा. वि. मिराशी होते. त्यात एकूण तेरा निबंध वाचले गेले होते. मुख्य म्हणजे 'जनपंडिताचा दशमस्कंद पूर्वार्ध' हा चिंतामण नीळकंठ जोशी यांनी मराठीत लिहिलेला हा एकमेव लेख होता. मात्र अन्य लेख मराठी भाषा व वाङ्मयाशी संबंध असले तरी ते सर्व इंग्रजीत लिहिले होते हे विशेष. 'ओल्डेस्ट मराठी स्टोरीबुक' (एस. एस. खानवेलकर), 'द एंड ऑफ श्रीचक्रधर' (डॉ. वि. भि. कोलते), 'कबीर अँण्ड तुकाराम' (भ. श्री. पंडित), 'भारत' इन 'ओवी' मीटर ऑफ पीएट अमृत' (एस. एन. कत्रे), 'माधवस्वामी, ग्रेट तंजावर पोएट' (डॉ. शं. गो. तुळपुळे), 'क्षु लिटरेचर टू सोसायटी' (व्ही. बी. कुळकर्णी) इत्यादींचा यात समावेश होता.

विशेष म्हणजे मराठी भाषाविज्ञान व भाषाशास्त्र या विषयावर काही लिहिलेले लेख महत्त्वपूर्ण आहेत. 'सम इमिजीएट नीड्स ऑफ मराठी लिंग्वि लिंग्विस्टिक्स (जी. व्ही. तगरे), 'इम्पॉर्टन्स ऑफ चमत्कार तरंगिणी टू मराठी लेक्सिकोग्राफी' (ए. एन. गोरे), 'इंट्रॉडक्शन टू कर्बल काम्पोझिशन इन मराठी' (आर. एन. वाळे), 'एटिमोलॉजिकल स्टडी ऑफ वर्डस् ऑफ द मराठी डाएट्री' (एन. ए. करंदीकर) आणि 'फोर स्टेजेस ऑफ लँग्वेज ऑफ महाराष्ट्र' (एस. आर. शेंडे) अशा एकूण तेरा लेखांचा यात समावेश होता. यात शब्दविचार, व्युत्पत्ती, क्रियापद विचार इत्यादी विषयही होते ही महत्त्वाची बाब आहे. तेरापैकी बारा लेख हे इंग्रजीतून लिहिल्या जाण्यामागे मुख्य कारण आपले संशोधन भारतभरच नव्हे तर परदेशातही जावे हे होते. (आजही त्या हेतूबद्दल संशय घेण्याचे कारण नाही.)

कविकुलगुरू कालिदास संस्कृत विद्यापीठाच्या उभारणीत माजी कुलगुरू डॉ. पंकज चांदे यांचा फार मोठा वाटा आहेच, परंतु डॉ. श्रीनिवास वरखेडी यांची व्यापक व दूरदृष्टी या संमेलनाच्या आयोजनामागे दिसून येते. त्यांनी या संमेलनाच्या निमित्ताने विविध विषयांवरील शंभर पुस्तके प्रकाशित करण्याचा ध्यास घेतला. २०१८ ते २०१९ या वर्षात त्यांनी 'कालिदासाच्या नामांकित कलाकृतींची मराठी गद्य रूपांतरे' हा प्रकल्प पूर्ण केला. अर्थात संपादक डॉ. पराग जोशी यांच्यासह इतर सर्व संबंधित मंडळीचे सहकार्य त्यांना आहेच. त्यामुळेच हा जगन्नाथाचा रथ ओढला जात आहे आणि तो पुढे पुढे जात राहील. विद्यापीठाला भारतीयच नव्हे तर जागतिक स्थान मिळो, अशा शुभेच्छा.

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AIOC - MEDIA COVERAGE - 12 - 01 - 2020

Oriental Conference at Crossroads

GUEST COLUMN PART - V

■ By N R Pattarkine

WHEN ICO completed its century in its 29th session at Paris in July 1973, The French newspaper *Le Monde* wrote on 23rd July 1973 "Le Orientalism est mort Il sera desormais remplace par les etudes astastiques on par les sciences humaines asiatiques qui englobent des civilisation allant de la Mediterranee Orientale at Pacifique" (Orientalism is dead. It will now be replaced by Asian studies or by Asian Humanities which encompass civilisations ranging from the eastern Mediterrean to the Pacific). On this comment by the French Daily, the French Gnostic, J Ries wrote in his chronicle that these lines reflected a series of intervention and maneuvers by Asian Delegates resulting in some decisions important for the future of civilization. (English translation from French Original c.f.Revue Theologique, De Louvain 5 Anee Fasc. 2, 1974. P.253). In fact the official communique emphasised that Congress pertaining to special fields be held separately hitherto being organised under one cover 'Oriental'. The world known Sanskritist Dr Venkat Raghvan formed the 'International Association for Sanskrit Studies' (IAAS) in this Paris meet and all the subsequent World Sanskrit Conferences (Torino-1975-Vancouver 2018) have been organised by IAAS. Another significant thought that influenced the administrative conduct of the Congress was that of 'gigantism' and 'tourism'. As the Hungarian Scholar K Czegledy puts in his 'Chronica' that Prof. Rene Labat (the President of 29th ICO) himself called for basic changes in the activity of the Congress. He spoke of 'gigantism' reflected in the size of the Congress. Another negative feature of the session has long been the undue intruism of 'tourism' (Acta Orientalia Vol. 28 No. 2 1974). The old 'ICO' with its classical character had since been disbanded and a new incarnation under the title 'International Congress of Human Sciences in Asia and North Africa came into being of which the first session was held at Mexico in 1976.

Prof Dr R N Dandekar

In this background the centenary celebration of AIOC at Nagpur may demand an intellectual discourse on its future form as regards content and scope. It is unhesitatingly true that over the years the AIOC has become the assemblage of Sanskritists dealing with the branches of Indology under the 'Oriental' umbrella. It is equally true that the visionary General Secretary of AIOC. Dr R N Dandekar, who unquestionably ruled the domain of Oriental Conference (Nagpur 1946 Calcutta 1986) and who was administrative as also academically associated with the ICO (Paris 1948 Hamburg 1986), always deplored that the character of AIOC does not contribute to call it 'Oriental' in it's real sense. In his 'Preface' to the proceedings of 24th AIOC (Varanasi 1968) Dr R N Dandekar wrote "And yet having privileged to pilot the affairs of the Conference as its General Secretary for all these years. I have my own little grouses. For one thing I feel that the scope of AIOC is too restricted to justify the nomenclature 'Oriental'. Further, as Dr Dandekar observed that the impression has grown on me that the participants in the sessions tend to take what I call the academics of the conference rather in a cavilier fashion.

In view of the foregoing, should we insist upon all accommodative character of AIOC or seek reformation? Separate organisations such as Indian Archaeological Congress, Indian Historical Congress, Indian Philosophical Congress and Darshan Parishad, All India Conference of Linguists have their own sessions and may render the holding of these sections of AIOC redundant. It is no denying the fact that AIOC has come under the burden of departmentalised character of Indology. Be it known that Indian Council for Cultural Relations has been holding 'International Conferences of Indologists' Last but not the least, the two aspects of 'gigantism' and tourism may throw the administration of the organisers out of gears and it may also be apprehended that while the number doubles the standard may dwindle. The Orientalists would do well to ponder over the situation.

(Concludes)

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